

*The* **H** *Magazine for the Christian Home*  
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# Hearthstone



● **The Joyous Hope of Easter—Robert J. McCracken**

● **Families in Faith, Fun, and Fellowship**

**—Mr. and Mrs. Howard G. Hartzell**

**APRIL, 1960 — 25c**



# The *Hearthstone* Magazine for the Christian Home

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All around there is evidence of renewed life. We see it in nature, we feel it especially as we turn our thoughts toward Easter. "The Joyous Hope of Easter," then, is an article to read. Written by Robert J. McCracken, it pushes our thoughts farther to the perplexing subject: immortality.

Parents, who may be puzzled as to how to explain the deeper meanings of Easter to their small children will find Idalene M. Raab's article, "Easter and Young Children," very helpful. Also, the Family Worship section built upon the theme of "Jesus, the Loving Friend" will provide deeper meaning for the children at Eastertime.



Of interest to parents of teen-agers is the article, "Adolescents and Their Parents," by Clara B. Hale. How do I help my teen-ager to grow up becomes a soul-searching question for the readers of this article.

Many *Hearthstone* parents' groups are using the study articles and program suggestions for their meetings. The two articles planned for these groups are: "Families in Faith, Fun, and Fellowship" by Mr. and Mrs. Howard G. Hartzell and "Your Family and Christian Family Week" by Marge Frank. Both articles will assist families as they plan for special days in the home.

"The Choice" by Katherine L. Ramsdell is the fiction story for adults. Women will especially appreciate this story woven around Mary and Martha.

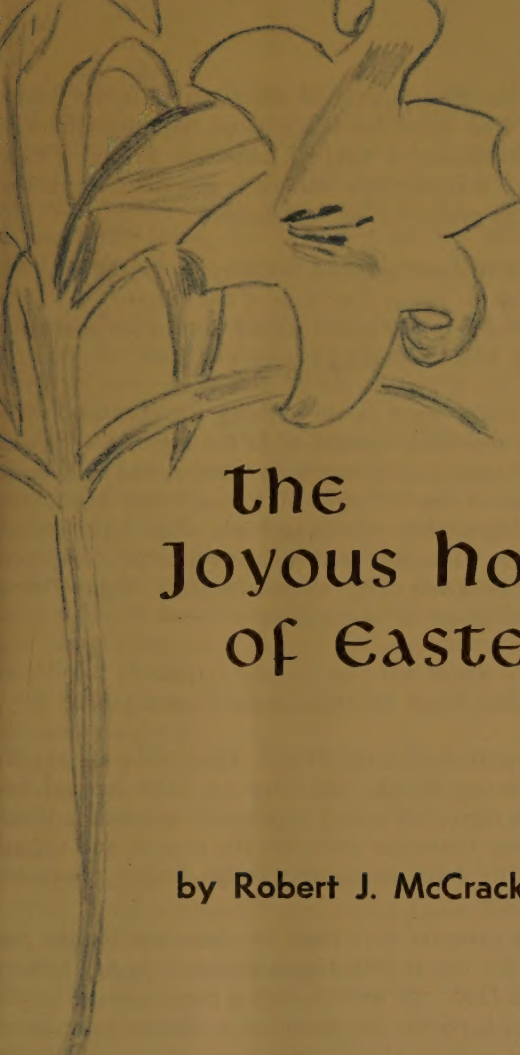
### Coming Next Month

"Answering Children's Nature Questions" by Ruth C. McDowell; "Look Before You Join" by Louise Horton; and "Parents and the Teen-age World" by Roy Hanson.

Until then,

R. C.





# The Joyous hope of Easter

by Robert J. McCracken



—A. Devaney, Inc., N. Y.

*Should talk about life after death be disagreeable?*

A ROMAN CATHOLIC PRIEST whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverley Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. F. W. H. Meyers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral

victory, harps of abounding happiness, gold of the timelessness of heaven—gold does not rust—and of the preciousness of it. Stainless purity, moral victory, abounding happiness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

What makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye for ever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much, is finished for ever.

It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death, David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.," as if she was still beside him. Right up to his last days he used to say that all through the years (and he lived for 36 years after her passing) he had never lost the vivid sense that she was alive, more alive than ever,



and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live for ever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live for ever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths, without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

*Tomorrow and tomorrow and tomorrow  
Creeps on this petty pace from day to day—*

In those words Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence, but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know. "To die," said James Barrie, "will be an awfully big adventure."

On the tombstone of the historian John Richard Green were inscribed the words, "He died learning." Late in life William James was asked why he felt practical need of immortality. He answered, "Because I am just getting fit to live." This life is too short for the fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have so much to learn; for growth in goodness and yet so much evil remains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish.

The living hope which the resurrection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development—strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

*On earth the broken arc,  
In heaven the perfect round.*

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. Parodying such a conception somebody described a maid-of-all-work as saying in her weariness:

*I'll be where loud anthems is always a-ringing,  
But as I've no voice, I'm clear of the singing,  
Don't mourn for me now. Don't mourn for me never,  
I'm going to do nothing for ever and ever.*

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

*We doubt not that for one so true  
There must be other, nobler work to do.*

"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities that we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." And again: "This is life eternal—to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

So, far from turning attention away from this present life, the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."



AT RECESS TIME, during the spring term, all of Miss Cook's pupils were trying to find and list as many wild flowers as they could. They wanted to make a book of specimens. There was much rivalry among the boys and girls to see which ones could find a new flower. So far little Janie, the youngest girl in school, had found none; so the others called her "Janie Sleepy-eyes."

"Now, Janie, keep your eyes open!" said her sister, Lily, as the two started for school in the morning. "Perhaps you will find a flower this very day."

"Yes, I am sure I will."

But Janie was not able to keep her mind long on any one thing. She soon was skipping along the path, watching the sheep in a nearby field, or watching the clouds. Then Lily, or one of the other pupils, would start to the roadside and come back with some small flower that no one had found before, this spring. Janie could see only big flowers like dandelions and tall ones that were common. All of the common kind had been listed already.

"O dear, Janie, I am afraid you are a 'Sleepy-Eye' for sure," said Lily.

But one lovely morning Janie lingered far behind her sister on the way to school and slipped in just as the last bell was ringing. Janie held up a chubby hand.

"Well, Janie?" said the teacher.

"I've found a flower!" announced Janie in an important tone. "A brand new one."

"That's fine, Janie; where is it?"

"Up the road on a bush."

"But you should have brought it in, so we could find its name and have it listed."

Janie looked worried. "It's a big, pink flower," she said.

"I can't tell by that," Miss Cook answered, "so many spring flowers are pink. Run up the road and get it."

"No, teacher, I dare not pick it," answered Janie.

"Do you mean that you can't reach it? Then I will lend our tall boys with you," explained the teacher.

"No, it must not be picked," insisted Janie. "Nobody can pick it."

"Couldn't I?" asked the teacher, smiling.

Janie shook her head decidedly.

"Then we will all go with you and see this wonderful flower; all of us are curious. We all want to see a flower that can't be picked."

"Perhaps there is a hornet's nest on the bush," laughed Bill Brown.

So all walked up the road after Janie. Not very far along the road grew a tall mountain laurel on which there was a single spray of pink flowers. No one except Janie had noticed it, but it was not out of reach of any of the boys or girls.

"I don't see why that can't be picked," said the teacher.

"Look under the flower," whispered Janie, pointing finger.

The teacher stood and looked straight into the bright eyes of a red-capped chipping sparrow that sat on her nest just beneath the cluster of pink blossoms. She

# Janie's Discovery

by Julia W. Wolfe



—Winifred Jewell

was so close that the laurel waved over her cozy little nest like a gay flag.

"No one must pick it," said Janie.

"No one shall, Janie dear," said the teacher. "But you shall have the credit for the laurel just the same; just as if you had brought it to school. You deserve double credit for not disturbing the little sparrow."

"You are not one bit sleepy-eyed," said Lily as they walked home from school that afternoon.



"No one is going to hurt you, Jared.  
Where—is—your—mother?"

# The Choice

by Katherine L. Ramsdell

—Art FitzSimmons





MARTHA WILL BE angry that I am late for supper, Mary thought as she paused to set down the water pitcher that she had just carried home from the well. She slipped into her own place at the table, helped herself to a generous portion of bread, and dipped hungrily into the lentil soup which smelled so good. Martha, seeing her, broke off her conversation with Lazarus and asked tartly, "Has our well gone dry, errant one, that you must travel to Jericho for water?"

Mary shook her head gaily, ignoring her sister's irritation. Her brown eyes were sparkling. "Oh, Martha, if only you could have heard our neighbor, Tabitha, say—"

"I have more to do than listen to the gossip at the well. With sixteen summers already upon you, it would be far better if you shared more of the household tasks. You waste too much time as it is."

"But, Martha, today was different! Tabitha and her husband, Simeon, heard the prophet from Nazareth speak to a great crowd at Bethel, and she was telling us of the wonderful things he said. Oh, if we could go to hear him for ourselves! There is so much I would learn of God—and Tabitha says he speaks as if he were new!"

"There is no time for such things now!" Martha's voice was firm. "We must clean our house, do our passover cooking—and you, little sister, must tend the garden."

Mary gave an exasperated sigh. With Martha it was always work! She looked hopefully at Lazarus. It might be that her quiet, good-natured brother . . .

But Lazarus nodded soberly. "There are too many things waiting for their orders of weaving, my little one. I cannot take a holiday although I, too, have heard interesting things about the Nazarene."

The eagerness faded from Mary's face, the dark lashes drooped, and her hands twisted together in her lap. Lazarus could not bear to see his young sister disappointed. She had been the joy of their home since their parents' death in Mary's childhood. He smiled at her saying, "However, if Simeon and Tabitha should be returning to Bethel on the morrow—"

"Oh, Lazarus, you are a good brother!" Mary jumped up and flung her arms about his neck.

"You spoil her, Lazarus," Martha interrupted crisply. "Already she spends more time musing and asking questions than helping me."

Lazarus chuckled. "She should have been a Son of the Law. Rabbi Samuel at the synagogue school could answer her questions. They are too much for me."

"Humph!" said Martha. "I leave such questions for men to ponder!"

Mary, scarcely hearing, was choking down the rest of her supper. Now she jumped to her feet. "I must go and see Tabitha!" she exclaimed and disappeared quickly into the dusk beyond the door.

That night Mary was so excited she could scarcely sleep. Yet she was the first to arise the next morning. She ate a hurried breakfast and shortly afterward was on her way to Tabitha's home, an ample lunch tucked into the folds of her girdle. As the three neighbors left the village others joined them; soon there was a small but lively company trudging northward.

Mary said little on the way. Her keen eyes were busy noting signs of spring, the burgeoning fig trees, the crocuses flaunting their gay colors, and the rustle of birds among the sycamores. If only Martha enjoyed such outings, too!

Suddenly an agonized cry splintered the clear morning air. The travelers huddled together, astonished and fearful, as the twisted form of a husky fourteen-year-old lad stumbled from the bushes beside the road. The stunned silence was shattered with exclamations.

"It's Jared, demon son of the widow Rachel!"

"What is he doing here, with no one to watch over him?"

"Look how he trembles! The demon must be most angry!"

Heart pounding, Mary finally found voice to say, "Jared is in trouble. See? He has been crying. He is struggling to tell us something. I will try to find out what is wrong."

"How can you understand a word he says?" asked Simeon. "Surely it is the language of Satan himself!"

Her neighbors drew hastily aside as Mary hurried to Jared. Mary had often talked with him on her errands to the village and discovered that his garbled attempts at speech and his helpless actions cloaked a normal mind. She spoke to him quietly.

"No one is going to hurt you, Jared. Where—is your—mother?"

An indistinguishable rush of words greeted her, and he waved his arms frantically. But Mary could not understand him. Some anxiety was making him less coherent than ever. Again and again, Mary repeated her question and sighed hopelessly as she realized that she was getting nowhere.

There was a restless movement among the watching travelers and at last Simeon said impatiently, "Come, Mary, if you are going with us. We cannot stand here all day listening to a demon-possessed youth."

Mary's heart sank. She couldn't go and leave Jared, knowing that something was wrong. Yet how could she give up her dream of hearing the man from Nazareth? But Simeon was right. They could not lose any more precious time. She looked beseechingly at her neighbors, but she knew from their frightened faces that the only help Jared could expect was hers.

A moment of tense silence, then, "I—I must help Jared," Mary said slowly. "He needs me."

Tabitha, sensing Mary's inner struggle, tried to reassure her. "You may yet hear for yourself the words of the Nazarene."

But her words were scant comfort to Mary. She brushed the tears from her eyes as she watched her neighbors disappear over the brow of a long hill. Then she turned with a discouraged sigh to the boy at her side repeating her question once more, "Where—is your—mother?"

Instead of trying to answer her, Jared clambered through the bushes where she had first seen him, a hoarse cry bursting from his throat. Mary plunged after him through the undergrowth and stopped short a few yards beyond. Rachel was lying, arms outflung, near a tree. She was unconscious.

(Continued on page 20)



by Clara B. Hale

—Art FitzSimmons

# Adolescents and Their Parents —





"BUT, NELL, why doesn't Jack grow up?"

"Don't you think, Mary, that daddy should be showing better judgment?"

"Henry, Sue is so scatterbrained I wonder whatever will become of her."

Such are the querulous comments that anxious parents frequently make to each other when talking about their teen-age children. They know their teen-agers need to grow up, but they don't see them doing it. This is a problem. It causes other problems. Parents may harp at their adolescents to "grow up," or may spoon feed them instructions that they think will help them grow up. Adolescents then come to feel they are being henpecked and badgered, or that they are being babied and patronized. Relationships become strained. Then they break. Parent and teen-age relations, like a hoisting, can take just so much strain for just so much time and then they begin breaking in many points all at once. The problem of helping the teen-ager grow up needs to be faced realistically before it causes such undue strain and begins to break family relationships.

How can we meet this problem?

Millions of words have been written, and by very competent and understanding professional people, about adolescents, about the psychology of adolescence, about the role parents should play in relation to their adolescents. A lot of what has been written has been read by the breadwinners and homemakers in our land. Undoubtedly more parents now know more about adolescence and about working with and living with adolescents than at any other time in our history. Yet, parents and teen-agers still have troubles and misunderstandings, sometimes emotionally catastrophic ones. It must be that parents have not discovered how to make use of all they know about adolescents. In many families problems arise, not because parents don't know what to do but because they don't seem able to do what they know.

Doing, or the ability to do, is dependent upon and conditioned by the viewpoint of the doer. The doer's viewpoint is based upon the

doer's interest, first in the self, and then in the situation, and then in the others to whom the doer is related in the situation. Parents who are encountering problems with their adolescents should probably try, first of all, to analyze themselves and their own roles in the situation. Such an analysis may involve them in a consideration of three questions: (1) Who am I? (2) How do I think others treat me? (3) How do I want others to treat me? Although he thinks the problem is with the teen-ager, the parent thus starts analyzing himself, rather than the adolescent. When he has frankly, honestly and objectively analyzed himself, he will be capable of going on to analyze the problem, and the teen-ager with whom he must deal within the problem situation.

Parents sometimes feel that they have very little opportunity to give direction to their teen-agers. It is true that teen-agers can't be dictated to. Adolescents are not lumps of clay to be fashioned or sculptured into an image preconceived and predetermined by a potter-parent. On the other hand, parents need to be very conscious of the fact that they are giving a lot of guidance to their adolescents, though by indirection. Studies show that it is the parents, in most cases, who have the most influence on the growing adolescent. By their words, attitudes, and actions parents create the environment in which the teen-ager works at the task of determining who he is, formulating his self-image, discovering what the world is like and what his role is in it. Teen-agers are struggling to become adults, and they learn most about what adults are like by living and dealing with adults. Parents are adults with whom they live in close association, and with whom they have very meaningful dealings.

Teen-agers often incorporate into their own personalities far more of the characteristics, attitudes, and manners of thought, speech, and conduct of their parents than they appear to be doing during their adolescence. They frequently seem to be in rebellion against their parents and what their parents are and represent. Yet, when they finally emerge out of adolescence, the teen-agers appear much more as "chips

off the old block" than one would ever have expected. They have assumed their grown-up roles, and these roles are very like those their parents have taken before them.

Role assignment is one of the very real contributions parents do make to their children. This is so to a much greater degree than many parents are aware. The parent, who is concerned about what his teen-ager is and is becoming, needs, therefore, to ask himself, as a question of first importance to his helping the teen-ager, "Who and what am I? How do I get treated? How do I want to be treated?"

Facing questions like these takes careful thought. It often helps if a parent will take pencil and paper, and work at the task of actually writing out answers to such questions. Frequently, as a parent writes, he becomes aware that his ideas about these questions are not very clear. He doesn't know himself as well as he had thought. He doesn't understand himself as clearly as he had imagined. He becomes aware that he has been thinking a number of different, sometimes contradictory things about himself. This leads him to the realization that he probably has been projecting a number of different, and often confused images. If he doesn't really know himself, how can he expect others to know him? If he hasn't been full-grown, how can he expect his teen-agers, who will unconsciously be taking their role cues from him, to grow up?

You want your teen-age boy or girl to grow up? Grow up yourself. This is one of the first things you should do as you seek to solve the

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## Binding, Yet Free

Love, to lift, but needs a chance—  
Is reflected in a glance;  
Makes of every house, a home,  
Drawing those with bent to roam.  
Magic-like, it clears the sky  
When the clouds of strife drift by,  
And what seems a fallacy—  
Love is binding, yet is free.

—Clarice Foster Booth



problem. This requires defining what a grown-up person is, and then determining the degree to which you are grown up, and the degree to which you are still immature.

One description of a grown-up person which can be advantageously considered includes the following three things.

A grown-up person is one who will take personal responsibility, who personally will work at changing whatever needs to be changed, and not just wait for someone else to do it, or wait for change to "just happen." A grown-up person will not foist responsibility for change off on someone else. He will not say, "They ought to do this, or they ought to make that decision." He will rather say, "I need to do this; I can make this change." Nor will the responsible person "pass the

buck" for problem situations to others, blaming them entirely for having created circumstances that are causing trouble. Before he starts complaining, he will examine himself; honestly see what he may have contributed to the problem and trouble, and what he can then do to overcome it.

The grown-up person will be a giving, rather than an asking person. He will not regard himself as a center around which all else revolves and which all else is to serve, but will rather regard himself as one person in relation to other persons, all of whom must find their true meaning and significance in relation to God as Creator and Father, and to one another as fellow beings and brothers. He will love his neighbors as himself. He will be as concerned for the welfare of others

as he is for his own welfare.

The grown-up person will have rich concern for his spirit and behavior as they affect others. He will realize that he cannot live in isolation, that he is a growing, maturing person in a world of persons who should be growing and maturing, and that what he is, says, and does must help, not hinder, others to fulfill themselves.

Parents, grow up. When it becomes apparent that something or someone is causing a problem, begin facing it by asking, "Is it I? Is it I?" Points of tension between yourselves and your teen-agers can then be much more easily resolved. The adolescents will begin to sense that you are trying to be grown-up in your approach to the problem and will respond by looking at it in a more grown-up way themselves.

**b**IBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

- A What the clock tells ----- 17 45 91 29
- B Quick and clever in talking ----- 41 52 24 62 19
- C Appointment with a boy or girl ----- 13 6 69 40
- D Walk lamely ----- 83 31 7 46
- E Person on sentinel duty ----- 33 60 11 43 56
- F Money hoarder ----- 18 57 39 51 10
- G To punish by flogging ----- 36 2 49 15
- H Command to stop a horse ----- 1 37 34 73
- I A car ----- 48 16 65 55
- J Skirt and jacket ----- 61 22 12 78
- K A vow ----- 67 80 27 76
- L Looks for ----- 66 68 26 89 50
- M A puff or wave of odor ----- 63 28 64 9 71

- N Covered vehicle of the Old West ----- 75 70 54 90 32
- O To face forward ----- 82 74 38 81 20
- P One thirty-sixth of a yard ----- 25 4 79 86
- Q Promotion in salary ----- 47 77 5 85 30
- R Bound with ropes ----- 58 14 3 44
- S Antlered animals ----- 35 72 92 21
- T Sometimes a horse wins by this much ----- 53 88 23 84
- U Highway ----- 59 42 8 87

(Solution on page 30)

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56
57	58	59	60	61	62	63	64
65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88
89	90	91	92				





Luoma Photos

# Easter and Young Children

by Idalene M. Raab

*The joy and appreciation of beauty in the awakening of nature, can be the child's first impression of the resurrecting power of God.*

EASTER! Just what does it mean to a four- or five-year-old child? Like Christmas, it has become so commercialized that the Easter bunny, candy eggs, and new clothes are likely to have the pre-eminent place in their minds. Children, so dependent upon their elders for impressions, need to be helped past such secondary meanings to the real message of the day. Perhaps the first approach can be made through the world of nature—giving them happy experiences with the wonders of new life in nature. Care must be taken, however, that we do not make Easter synonymous with "Spring is here." It is more than that. For young children we want to emphasize God's care for birds and plants and all outdoor life.

The words "resurrection" and

"immortality" are not in the child's vocabulary or understanding; but many times a child can feel a thing before he can understand it. In the spring a child is caught up in the joy of the season—he becomes a part of it! It is not yet the miracle that it is to us who are older but, under wise guidance, foundations of faith and belief in immortality can be built. The joy of springtime and appreciation of beauty in the awakening of nature after a long winter's sleep, can be the child's first impression of the resurrecting power of God.

To those who are older, the blossoming of trees and flowers brings assurance to our faith in new life. We believe that the power which brings new life to plants, which guides the birds back to us in springtime, which makes the earth radiant

with beauty, can work the same miracle with the souls of men. Out of our own faith in this miracle, our joy in and appreciation of the beauty of the awakening earth, we plant in the minds of children the first seed thoughts of immortality.

But it is not enough to use only nature experiences with children at Eastertime. It also should be a time of developing appreciation and love for Jesus. We do *not* use the crucifixion story with young children, for they are not ready for it either mentally or emotionally. Rather, we place the emphasis upon remembering his kindness and helpfulness, and how we can be like him. Elizabeth McE. Shields expresses it in a poem that ends:

I like to think of Jesus  
So loving, kind and true



—Photo by Waltner



Planting seeds and bulbs a few weeks before Easter, gives the child firsthand experience in observing renewed life.

That somehow when I think  
of Him,  
It makes me loving, too.<sup>1</sup>

Sometimes children hear stories or see pictures that emphasize details of the crucifixion of Jesus. Then they may come to us with questions or comments. We must not evade these questions that often puzzle children; but receive them without a display of emotion. Omit all painful details of his death and place the emphasis upon Jesus' continuing life. Explain simply that there were some people who did not understand and love Jesus as his friends did—and as we do. They did not think of the kind, helpful things which he had done. They did not like some of the things he taught. So they put him to death. His friends missed

him but they were glad when they knew that Jesus was alive and would be with them always. If the book, *Tell Me About Jesus*, by Mary Alice Jones is available, read with the child the closing chapter, "Honoring Jesus at Easter."

Perhaps the reason some of us are hesitant in answering the children's questions is that we do not have clearly defined convictions. We need to rethink and deepen our own experiences of Easter. Read again the Easter story in the Bible, perhaps using a different translation than the accustomed one and thus discovering deeper meanings of the account. Some books help one to grow into mature and satisfying concepts and understanding of the crucified and risen Christ. Helpful ones are *Understanding the Christian Faith*, by Georgia Harkness; *Faith of Our Children*, by Mary Alice Jones; *When Children Ask*, by

Marguerite Harmon Bro; and *Children and Religion*, by Dora Chaplin.

More important than what we say is the faith and understanding love which each of us lives in the presence of boys and girls. Albert Palmer, in his book *The Light of Faith*, tells us that it matters not what our beliefs concerning the resurrection may be. The important concern is that we show that Jesus is a living presence and that our lives bear testimony to his teachings. Not "Is Jesus alive?" but, rather, "Does Jesus live in us?" When our lives bear that message children will sense his presence and believe in him, too.

What are some things the family can do together to develop a meaningful appreciation of Easter even for young children? First, let the emphasis on new spring outfits for all members of the family come slightly before or after Easter so that day's observance will not be over-

<sup>1</sup>"I Like to Think of Jesus." Words from *Songs for Early Childhood*. Copyright, 1935, by the Presbyterian Board of Christian Education. Used by permission.



shadowed with too much thinking and speaking about new Easter clothes. New clothes may be related to the desire to be in harmony with the newness of spring. Just as flowers are brightly and newly clothed, so we express our joy in spring with our new spring (not Easter) outfits.

The fun of coloring eggs and planning Easter baskets or other gifts for someone else may be emphasized, just as were similar gifts at Christmastime. Do not ask, "What did the Easter bunny bring you?" but "How did you share Easter joy with someone else?" We should help the child see that the Easter Bunny and eggs are make-believe play; that someone gives them to him as a happy surprise. Then direct his thinking to planning surprises to make someone else happy at Eastertime.

The family may share in planting seeds and bulbs a few weeks before Easter so that together they may watch new life unfold; or they may take walks together to discover signs of spring or to find awakening life. Thus the child can begin to be glad for God's plan for renewed life which is so evident at this season. Perhaps you can arrange an "Asleep and Awake" table in the child's room: a seed and a flower; a bulb and the growing plant; a cocoon and a butterfly. Take time to wonder with your children.

Together, the family can learn and talk about the Bible verses suggested for use in family worship (see page 15).

Singing together is another way the family can enjoy Easter. The songs your child sings at church school will have meaning for your family at this season. His teacher can help you get copies of them.

Some Easter songs, if they are too long for the children to learn, may be sung to them.

The family may make an Easter book of spring stories, pictures, poems, and music. Magazines and church school books and papers provide materials. Perhaps one may be made to keep and one for someone else.

Though small children are not emotionally ready for the crucifixion story, Jesus should be at the heart and center of our Easter experiences as we recall stories of his love and friendliness and kindness. This will lead children at the Easter season to be glad for Jesus. As we recall the kind things Jesus did, the children can be encouraged also to do kind things. Perhaps the family may plan to share flowers, plants, or gift baskets with someone else.

Children should be helped to understand that on Easter Sunday people bring flowers to church to honor Jesus; that people like to go to church on Easter to think of God and Jesus. The children, too, should sense and share in this Easter joy. Perhaps their church school class can arrange to visit the sanctuary to enjoy its beauty. Perhaps the children can take flowers to church to make their own church school room more beautiful.

Last, but not least, let us remember that *we teach our children what we ourselves believe!* Can the child count on the others in the family group to continue to believe that "Jesus Christ is risen today?" In acts of everyday living, and especially in times of family crises, can he count on words and conduct of adults which prove to him that the spirit of Jesus is creatively at work in the hearts and minds and rela-

tionships of those about him? Let us ask ourselves, "What, then, does Easter mean to us? Does it mean that from Easter to Easter we grow more sure of our relationship to God? Are we each year more conscious of the love which impelled Jesus to choose to give his life for us? Are we increasingly confident that death is not the end of life?"

How are we to share the true meaning of Easter with young children? Surely, more by our living than by our words. Before them we must *be* the Easter message. May we each recapture the joyousness and simplicity of Easter as we guide children through life's experiences. For them, may we make it an interpretation of God's love and care, of wonder and joy.

What is the meaning of Easter-time

That wonderful season of joy sublime?

What is the challenge of love it brings

What is the carol of peace it sings?

Its meaning is more than gay attire

Or selfishly seeking one's own desire;

It's a challenge to serve and to freely give

To the Christ who died that we might live.

It's a song of peace to be sung abroad,

Until all shall know of the love of God;

It's a time for worship and praise and love

Of the risen Christ who reigns above.

—Author Unknown

## After Winter's Stay

Why do we bemoan the winter's drabness  
When no alternative could promise spring?  
The sudden miracle of waking landscapes  
Must follow restful weeks of slumbering.

Accustomed every day to beauty only,  
Would we appreciate as much, its gift?  
After winter's stay, but one fair blossom  
Is sure to give our eyes and hearts a lift.

—Clarice Foster Booth



## WILBUR

"Well, I hope you didn't pick up a lot of new 'Thou shalt nots' for me."





The Family Observes Special Days  
Christmas



Easter



Mother's or Father's Day or Birthdays

# FAMILIES IN FAITH FUN AND FELLOWSHIP

by Mr. and Mrs. Howard G. Hartzell

IT HAS BEEN SAID so often that it has almost become trite that "The family that prays together stays together." Important as this family spiritual activity may be, and it is important, idealism must share the spotlight with realism in consideration of an important fact. When we have prayed together and stayed together for even fifteen minutes on any day, there is a whale of a lot of the day left when it is the tendency of the family to fragmentize into as many activities as there are members in that particular family. Assuming that your family is fortunate enough to be able to find a common fifteen-minute period at the beginning of each day for devotions and prayer, from that time on Father leaves for his business, children leave for school (and in many cities different-age children attend different schools) and Mother is left home alone, or with smaller children to care for. When the family reassembles as a group later in the day, usually not before the dinner hour, each member is filled with his own particular experiences of the day just gone and is largely unaware of what the rest of the family has been doing all day.

In the light of all this, therefore, we need to qualify the familiar spiritual axiom quoted above and say, perhaps, that the family that prays together has made a good start in the direction of staying together, but that in and of itself prayer is only one of many necessary factors making for a sense of "family togetherness." The family needs

to play together, as we have discovered in our family camping programs; it needs to share significant events together; it needs to make those decisions of concern to the common family welfare together, as we are gradually learning through the Family Council concept. In short, it needs to be made conscious of the fact that it is a "family," with all that the name implies, but also with all that the reality promises.

Dr. and Mrs. Elton Trueblood, in their fine little book, *The Recovery of Family Life*, make this startling statement: "We are doing by neglect much that the Marxists have done by social planning. The Communist Manifesto made the attack on family loyalty perfectly clear. The teaching was that children belong primarily to the state and not primarily to the home."

They then go on to insist that the main question is one of putting first things first. Many Americans, like many Russians, make their homes only places where they eat and sleep. They undermine the dignity of the home by making it of secondary importance to other institutions. The Truebloods further state that, "The family is an end in itself because it is actually the only place in our world where the loving fellowship, which is the purpose of all our striving, is actually demonstrated."

On these pages we consider some of the opportunities and occasions during the year for strengthening our family ties (and often our religious faith) that pass us by, simply



because we are not alert to the possibilities presented to us. Have you heard of the small boy's prayer during the Christmas season as he sought to repeat the Lord's Prayer which he had just learned: "And forgive us our Christmases, as we forgive those who Christmas against us"? Is there not a large amount of truth in this child's simple error? The secular and business world has done much to make Christmas over its own image in the pursuit of the almighty dollar. The merchandising madhouse that we call "the Christmas rush," by Christmas Eve, leaves the Christian businessman and the Christian salesperson physically exhausted, the Christian parent emotionally fatigued by the shopping ordeal, and the Christian church hard put to find acceptable times and worthwhile attendances for its special services of the Christmas season! May it not be that the home and the family is the one great hope of reclaiming the true spirit and the real meaning of the Christmas season and the Christmas story?

John Charles Wynn, former director of the Family Education Research office of the Presbyterian Board of Christian Education and now on the faculty of the Colgate-Rochester Divinity School, has observed that Christmas inspires many families to conduct family worship for the first time. Such families may make a wreath of green boughs and light a candle for each Sunday of the month leading up to Christmas around which they gather in worship. The wreath, surmounted with four white candles, is then all lighted for Christmas Eve. Even greeting card companies make prayers and worship services available for this season.<sup>1</sup>

Christmas is the observance of the birth of Jesus. Jesus is the supreme symbol of the love of God, revealed to mankind. How can we make this real to our children, in a way that will create a spiritual atmosphere at the Christmas season? Where small children are involved, the presence of a simple birthday cake in honor of the divine event can be very meaningful. Or the

suggestion that a child be encouraged to make a gift of his own to a less-fortunate child may dramatize the great Christmas truth that "God so loved the world that he gave . . ." and that therefore as we give in love we honor Jesus and we remember God's gift to us, which may leave a profound impression upon a child's life. The possibilities are limited only by the limits of our own imagination.

Christmas alone does not exhaust the opportunities of the observances of special Christian occasions in the home. Easter in its own way can be the gateway into vital Christian experience for the entire family. (We shall mention this only briefly inasmuch as we shall devote a meeting topic to Easter in the home accompanying this article.) The season of Thanksgiving is also replete with suggestion as we look backward to the Pilgrims and the first Thanksgiving, to their pioneering faith inspired by religious concerns, to their expression of gratitude to God in the midst of their own privation and suffering. Here is an excellent opportunity for the home and the church to co-operate in a seasonal Family Night observance, perhaps, with a pageant recreating those early and difficult days of our country's history. Another suggestion might be that of a family reading the great Psalms of thanksgiving, either in unison or with various members of the family participating. Perhaps the President's annual Thanksgiving proclamation, calling the entire nation to gratitude and prayer, might be woven into a devotional service in the home, around the table or before the fireplace. A very unusual idea could be that of incorporating in our Thanksgiving dinner some of the dishes served at the first Thanksgiving feast, to be found in any complete history of the Pilgrims. (Did you know that "popcorn balls" were introduced to the Pilgrim children by the Indians, as they rolled popcorn in maple syrup to the children's intense delight?)

What, too, of the possibilities inherent in national observances such as Brotherhood Week, with its practical mingling of the religious and the social? How helpful and how inspiring it has been in the writers' own family to invite into our home



Parents' Wedding Anniversaries

—Eva Luoma



The Daughter's First Cake!

—RNS Photo



The Son's Acceptance on the Football Team.

<sup>1</sup>Pastoral Ministry to Families, chapter two, Westminster Press. An excellent litany for family Christmas worship is included in this chapter.



someone of another race or another religious faith or another national background. The experience of fellowship around a table at meal-time, with the opportunity to come to know one another as persons, is a far more effective lesson to both children and adults than any sermon or lecture might be.

In addition to religious observances, what of special family recognition of patriotic holidays such as Memorial Day, when we might visit a local or a national cemetery where the heroes of our country have been laid to rest, those who have fought and died that our nation might remain great and free? Why not have a simple memorial time in the home, when we remember the members of our family who are no longer with us but who have helped to make our family possible, and in many ways happy? How easily grandparents and even great-grandparents are forgotten by us, and how unfortunate that this should be so. What of the Fourth of July and the observance of our national independence? What of Columbus Day and the discovery of a new world,

through faith and courage? The family, stimulated by a consecrated imagination, can discover many opportunities for such observances, whether they be religious or secular in nature.

Even these suggestions do not exhaust the opportunities for the alert family. How many occasions there are when a member of the family receives special recognition in which the whole family should rejoice. When Father receives a promotion in his job, or election to an office in the church or in the community; when Mother is honored by her friends; when parents observe another anniversary of the date when they founded a home in love; when Son or Daughter bring home the announcement of a special achievement in school, either scholastically or socially or athletically; when a child makes his profession of faith in Christ and becomes a member of Christ's Church; all of these, and many more, provide a wonderful occasion for family recognition. For these are achievements of concern and rejoicing to the entire family and in a common observance of

such events we strengthen the ties that bind us together in the home. In the Scriptures we read the story of the Ark of the Covenant, reserved to its rightful place in the city of Jerusalem by the hosts of Israel under David. When the triumphal procession ended, we read that David hastened home to share his pride of achievement with his wife, Michal, daughter of Saul. However, in his great moment of triumph, she failed him, ignored his achievement and scolded him instead. The relationships of David and Michal were never the same from that day on.

In a day when the forces of life and the demands of daily living tend to separate the members of the family one from the other, how important it is that we capture and cultivate every opportunity to strengthen the family ties. The family that prays together, that plans together; that worships together, and shares the deeper experiences of life together, is the family that will not only stay together but that will know the great joys of life—together.

(See meeting plans on pages 25, 26, and 27.)

## Know Your Hymns

by Louise D. Phillips

Who was the writer of these favorite hymns?

Find his name in the hymns he wrote.

Place the correct letter in the blank space. Read downward.

The writer's name is \_\_\_\_\_

Let me introduce him to you:

He lived in England almost two hundred years after Martin Luther.

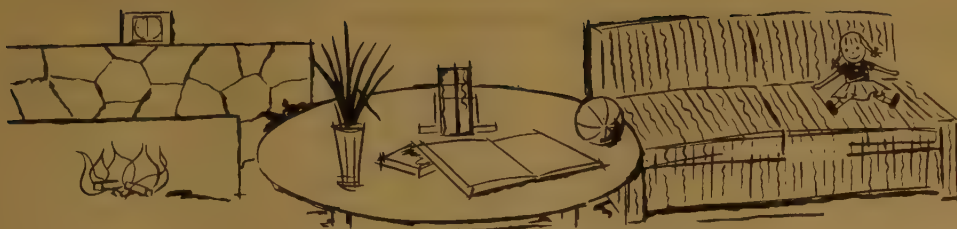
His hymnal, published in 1707, was the first real hymnbook in the English language.

His father was a clothier in England. Isaac was minister and also tutor to a royal family in England.

WHEN — SURVEY THE	—ONDROUS CROSS
COME HOLY —PIRIT,	HE—VENLY DOVE
O GOD, OUR HELP IN —GES	PAS—
JESUS SH—LL REIGN WHERE'ER —HE SUN	
AT THE —ROSS, AT THE CRO—S	

(Answer to the double acrostic . . . Isaac Watts)





for parents

## FAMILY WORSHIP

Easter is a time for rejoicing. When new life is bursting forth in nature, almost everyone feels a sense of release and an uplift of spirit. Children and adults respond with joy to the feel of soft winds, the nesting of birds, the sight of tender young leaves, and the bright flowers bursting into bloom.

For Christians, the Easter season also is a special time to remember Jesus. Easter can be happy and meaningful to children (see "Easter and Young Children," p. 9). You and your family may wish to carry out some of its suggestions. They may provide opportunities for spontaneous worship. For example, new clothes are a real reason to express thanks for the provision thus made for our well-being and protection; the experience of planting seeds is one where God's plan for growth in nature can be recalled; planning ways to share joy with others always may be a time to be glad for those who make our lives worthwhile. Your feelings about these matters will communicate as much to your child's Christian growth as your words. When you feel a deep gratitude for them and a close relationship to God, your child is more likely to feel the same way.

You, as parents, can enrich your own thinking and remembrance of Jesus' life and teaching. You may want to read several Bible passages and meditate upon them as a background for periods of worship with your children during this month. For the first week reading of Solomon 2:11-12, Matthew 6:25-33; the second, John 15:12-17; the third, Mark 16:1-8 and Luke 24:1-35; and the fourth, Matthew 19:16-22.

### Opportunities for Prayer

Springtime experiences seem to lend themselves naturally to prayer. With young children, these may be but fleeting moments as awe and wonder are felt at the miracle of new growth seen in nature. "We are glad, God, for birds," may say what the child feels but is not able to express. Many different words may be used, according to the situation, such as "Thank you, God, for lovely songs of birds." "Dear God, thank you for your plan for flowers to grow."

Many such opportunities may come when Mother is alone with young children. She should make the most of them and relate them to God by a sentence or two. When the family is together, either the child or

Mother may recall and share the experience. If this is done in a spirit of reverence, the child is actively participating in worship.

Praise and worship need not always be expressed through spoken prayer. A song or a poem may catch what the child is thinking and feeling. There may be certain values to a child in varying the form of expressions of praise and thanks to God. Sometimes adults tend to use certain words and phrases so frequently in their prayers that they lose the fresh deep meaning once associated with them. Prayer always should be a fresh, vitalizing experience.

A word of caution may be needed in this connection. Be sure that the song or prayer is one that a young child can understand, and appreciate, and enjoy. If it is not, it will not express for him the feeling of thanksgiving and wonder and awe that he may feel.

### Theme for April:

**Jesus, the  
Loving Friend**

### Aids to Worship

Many families are helped to worship by using tangible or visual materials. This month you may want to use flowers, an abandoned birds' nest, or pictures of birds for the first week when you and your family

will be thinking about "Jesus Taught About God's Care." The second week, when you think about "Jesus Taught About Love," use a picture showing kind and loving acts. The third week, when you think about "We Remember Jesus," use an Easter lily. The fourth week, when you think how "Jesus Taught Us How to Live," use a picture showing any of the personal relationships of the members of your family: parents and children, or children and their friends. The Bible also may be open to the passages suggested as background for the week.

### Worship Materials

The following pages provide worship materials. If you use an order of worship, the Bible verse, stories, poems, and prayers may be arranged to fit it; or you may use any of these in a more informal situation. All of the material indicates the age group for which it is appropriate: (K) for preschool, (P) for children in the early elementary grades, and (J) for those in the later elementary grades. Your child's church school books and papers contain additional material that also may be used.

W  
O  
R  
S  
H  
I  
P





—Gedge Harmon

### The Singing of Birds (K)

Bruce was playing out in the back yard. The sun was shining and the soft breezes ruffled his hair.

Up in the lilac bush, a robin was singing his happy song.

Bruce looked up. "What is he singing?" he asked big sister, Ruth.

"Listen and see if you can discover what he sings," she said. So Bruce listened.

"Cheer-ee, cheer-ee," Bruce said. "It sounds as if he were saying, 'I'm happy! Look at me!'"

"I think he is happy," Ruth answered. "Let's watch quietly to see if we can find out why he's happy."

The children sat very still. Soon the robin flew away. In a few minutes he came back carrying a small twig in his mouth.

Bruce watched, then motioned toward the bush. Another robin flew to the bush carrying dried grass. The first one began to sing his happiest song.

"Now do you know?" Ruth asked softly.

Bruce shook his head.

"Watch longer," Ruth whispered.

Both robins flew away and back with more grass and twigs.

"I know!" Bruce shouted.

"Sh-s-s," Ruth warned.

"I know," Bruce said softly. "They are building a nest! A nest in our lilac bush!"

Ruth nodded. "Birds build nests each spring so that they can lay their eggs and hatch babies. Mother says it is part of God's good plan for his world."

"I'm glad," Bruce said.

### God's Care (P,J)

When you hear someone talk of God's care, what do you think about? Is it something that has to do with you? With the new life that you see in springtime all about you?

You may want to read (or have someone read to you) what Jesus said about God's care. You will find it in Matthew 6:25-33. As you read, think of all the different ways by which you can be sure that God cares for you.

Think of as many sources of food for birds as you can. There are the seeds that grow in different kinds of grasses. There are the berries that grow on many shrubs and bushes. There are the fruits from many trees. There are seeds in cones. Yet, Jesus said, you are of more value than many birds!

Look at the most beautiful and brilliantly colored flowers you can find. Examine the texture of their petals. Do you have any clothes that are as soft and as beautiful as they are? Yet, Jesus said, if God makes such careful provision for them, will he not make just as careful plans for you?

As you think about this, do you feel a sense of wonder that God is concerned with you? Do you ever tell God that you are glad and thankful for his care? Make your own prayer, or use the one given here:

Dear God, thank you for your careful thoughts and plans for me. Help me to use my mind and to work with you by taking good care of myself. Amen.

## Jesus Taught About God's Care

### A Bible Verse

*The flowers appear on the earth,  
the time of singing has come,  
and the voice of the turtledove  
is heard in our land.*

—Song of Solomon 2:12.

### God Made the World (K)

God made the big round world,  
He made the winds that blow  
God made the rains that fall,  
He made the flowers that grow

God made the birds that fly,  
And fish that swim the sea;  
God made the sun that shines,  
And God made me!

—Esther F. Thom<sup>1</sup>

### For Me to See (P,J)

God made the world.  
The lovely things about me  
He made for me to see:  
Blue skies, star shine,  
And silvery April showers.  
The colors of the rainbow  
He made His love to show;  
Green trees, gold sun,  
And fragrant summer flowers.

—Dorothy Walter

### Thanks for Spring (K,P)

When robins start to build the  
nests  
Of mud and grass and string,  
And buds appear on branches of  
The trees, I know it's Spring.

When crocuses hold up their cups  
To catch the morning sun,  
I know that Spring is back again  
With all her merry fun.

I thank You, God, for Springtime  
joys  
And for my eyes to see  
The beauty that this season brings  
To all the world and me.

—Mabel Niedermeyer McCa

<sup>1</sup>From *Story World*. Copyright, 1954, by The American Baptist Publication Society. Used by permission.





## Jesus Taught About Love

### A Bible Verse

*"Love one another."*

—John 15:17.

## Jesus Loves Children (K,P)

When Jesus walked beside the sea  
And children found him there,  
He smiled, perhaps he sang to them;  
He gave them loving care.  
I'm sure He cares for children now  
As much as long ago,  
He wishes us to love him, too;  
The Bible tells us so.

—Florence Pedigo Jansson<sup>1</sup>

### Singing of God (P,J)

sing of God in the winter  
When snow is everywhere.  
sing of God in summer  
When warmth is in the air.

sing of God in autumn  
When geese are on the wing.  
And still I'm singing of Him  
When the year has turned to  
Spring.

And this song which always fills me  
Full of gladness to the brim,  
Is of how very much He loves me  
And of how much I love Him.

—Enola Chamberlin

### Taking Turns (K)

Mike was riding his big fire truck  
up and down his driveway. He rang  
the bell so everyone would know he  
was hurrying to a fire!

Next door Chris sat on his tri-  
cycle and watched Mike. Then he  
beddled down his driveway and  
over to Mike's. "I'll be the police  
car," he said.

Mike nodded. He was too busy  
being the siren to answer.

"If I'm the policemen, I need a  
siren," Chris said. "Let me blow  
it."

"No," Mike said firmly. "The  
siren is on the fire truck."

"And on the police car," Chris  
said, just as firmly.

"I know," Mike said. "Some-

times the fire truck goes first, blow-  
ing its siren; sometimes the police  
car goes first, blowing its siren. We  
can take turns."

"Yes," Chris said happily.

For a while, Chris went first one  
time, Mike went first the next.  
Then Mike said, "We could take  
turns riding the fire truck and the  
trike, too!"

"Okay," Chris said. So he rode  
the fire truck and Mike rode the  
tricycle.

"This is fun," both boys said.  
"We are friends."

### Friends (P,J)

Jack and Jerry always walked  
home from school together. Today  
as they walked, they talked about  
the new boy in their class.

"Did you ever see anyone as  
funny?" Jerry asked. "His clothes  
must have come out of the ark," he  
finished with a laugh.

Jack frowned. "Maybe we would  
look funny if we were displaced per-  
sons, too," he said.

Jerry looked surprised. Usually  
he and Jack agreed. That was why  
he liked Jack so much.

"Well," he said, "it's nothing to  
get sore about!"

Jack smiled. "I'm not sore. I'm  
sorry if I sounded that way. Beat  
you to the corner," he added and  
raced away.

The next day as the boys walked  
home from school, Jerry said, "Boy,  
didn't Alexis sound funny when he  
tried to name those rivers! I  
nearly died trying to keep from  
laughing," he said with a laugh.

"Look, Jerry," Jack said quietly,  
"if we can't help Alexis, let's not  
make it harder for him in his new  
country."

Jerry stopped laughing suddenly.  
"Sore again, huh?" he said crossly.

"Jerry," Jack said patiently, "I'm  
*not* sore. I just can't forget the  
verse we talked about in church  
school last Sunday: 'Love one an-  
other.' I think helping Alexis is  
one way to show that we know what  
that verse means."

Jerry was thoughtful for a while.  
"Okay," he said at last, "what can  
we do?"

"We can be his friend. We can  
take him to church. We can help  
him learn English and our games."  
And they did!

### Friends! Friends! Friends!

Elizabeth McE. Shields  
*Brightly*

Edward Shippen Barnes

1. Friends! Friends! Friends! I have some friends I love!  
2. Friends! Friends! Friends! I have some friends I love!

I love my friends and they love me; I help my friends and they help me;  
I share my games and share my toys With all my friends, both girls and boys;

Friends! Friends! Friends! I have some friends I love!  
Friends! Friends! Friends! I have some friends I love!

From *When the Little Child Wants to Sing*, copyright 1935, by the Presbyterian Board of Christian Education. Used by permission.

<sup>1</sup>Reprinted from *Hearthstone*, August, 1956.





### Easter Lilies (K)

It was the week before Easter. Mother was going to the market. Ken always went with her. He could help her find what she wanted. He could help push the basket.

"Alice," Mother called to big sister, "we are ready to go marketing. We had better buy the Easter lily for the Primary Department today."

"All right," Alice answered. "I'll get the money that the children brought to Sunday school."

Ken, Alice, and Mother went to the market. When they went inside they found a lot of lilies. Some were on tables. Some were on shelves. Some were on the floor.

"Oh, Mother," Alice said, "you knew just where to come to find the nice lilies!"

Ken liked the way the lilies smelled. He liked the pretty white blossoms.

"Why are you buying a lily, Alice?" he asked.

"To take to the sanctuary to help make our church beautiful on Easter. A lot of people will be coming to church to think about Jesus," Alice said.

"My class is glad for Jesus on Easter, too," Ken said. "Why can't we have a lily?"

"I think you can," Mother said.

On Easter Sunday, Alice carried one lily to her class. Ken carried one into the Kindergarten. Both lilies helped people to remember Jesus.

—W. Henry Boller



### We Remember Jesus

#### A Bible Verse

*"The Lord has risen indeed!"*

—Luke 24:34.

#### The Children's Friend (K,P)

When Jesus walked in Nazareth,  
And sat beside the sea  
He said of little children,  
"Let them come to me."

I know that Jesus loves me  
And other children, too,  
So I shall try to follow him  
In all I say and do.

—Florence Pedigo Jansson<sup>1</sup>

<sup>1</sup>Reprinted from *Hearthstone*, April, 1953.

#### I Wonder (J)

I wonder whether Jesus liked to wade along a stream  
Or climb the highest hill he knew, to be alone and  
dream,  
I wonder if he liked to hear the wind blow through the  
trees  
Or walk across a meadow where the grass reached to  
his knees.  
No one can say for certain just how Jesus liked to  
play,  
But I suspect he liked to do these things I love today

—Claire Saalbach

#### Easter Day (P,J)

Easter is a time when people remember Jesus in a very special way. They think of the loving helpful things he did for others. They remember that he was gentle and kind even though many of the people did not understand the things that he taught. They remember that he was forgiving to those who did not like what he said and did, so had him put to death.

But, most of all, people remember that Jesus rose on the first Easter. They are so glad about that that they sing carols of joy.

Easter carols are much like Christmas carols that we sing to celebrate Jesus' birth. Both express gladness and thanksgiving to God for Jesus: Christmas carols for his birth; Easter carols for his loving gift of his life, and for his resurrection.

As you join in singing Easter carols, remember that you are celebrating an important and happy day for Christians. You may want to pray a special prayer as well as sing special songs. Pray your own, or use the one given here: Dear God, thank you for Jesus. Help us always to remember the loving, helpful way he lived. Help us to be brave and strong to follow his example. Amen.



**Jesus Taught Us How to Live****A Bible Verse***"Love your neighbor as yourself."*

—Matthew 19:19.

**I'm Just a Little Child (K)**

Dear God, I'm just a little child,  
I need Thy help each day  
So I may kind and truthful be  
In my work and play.

My mother and my father, too,  
Want me to learn to care  
For pets and flowers, and children, too;  
Dear God, hear my prayer.

—Kathleen Elsmore Clarken

**A Prayer for Help (P,J)**

I am glad I have a mind  
That will grow and grow  
As I learn the wondrous truths  
That there are to know.

I am glad that I can think  
And plan what I will do;  
Help me always, God, to act  
In ways both kind and true.

Amen.

—Mabel Niedermeyer McCaw

**Allan's Dog (k)**

Allan had many neighbors. There were many rownup neighbors. There were many boys and girls old enough to go to school. But there was no one Allan's age to play with. This made Allan unhappy. "What can I do?" he asked Mother often. When he suggested something, Allan would say, "But I don't have anyone to do that with me!"

One day Mother asked, "Would you like to have a dog?"

"Oh, yes," Allan said with a smile.

"If we get one, you must help take care of him. His bowl will have to be kept clean and filled with water. He will need to be fed. He will need gentle treatment. Can you remember this?"

Allan was sure he could, so he got a dog. They called him Spot. He liked to play with Allan.

At first Allan remembered to keep the water bowl filled. He remembered to help feed Spot. He remembered to treat him gently and lovingly. But one day Mother heard Spot growl. When she went to see what was wrong, Allan was pulling him by one leg. Spot didn't like that. Later, Mother heard Allan call Spot. Mother looked out the window. Spot was lying under a bush. He did not go when Allan called.

"Allan, when you are unkind to Spot, he will not play. How are you going to treat him?" Mother asked.

Allan began to pet Spot gently. "I'm sorry," he said. "I will be nice to you." And Spot began to wag his tail. Then he ran after the ball!

**Rules for Living (P,J)**

There are rules that explain just how every game is to be played. When everyone keeps the rules, each has a good time. When someone forgets to keep the rules, it spoils the fun for all.

Do you have rules for living—for ways to treat your friends so that you—and they—always have a happy time? Jesus talked to his friends about ways to do this. You may want to look up some of the following verses in your Bible (or have someone help you do this) that can help you to make some rules:

Matthew 7:1-2

Matthew 7:12

Matthew 18:21-22

Matthew 19:16-19

Mark 12:30-31

Luke 6:27-31

Luke 6:37-38

Luke 10:29-37

Luke 16:10

John 15:17

Romans 12:9-10

Romans 12:14-18

Romans 13: 8-10

1 Corinthians 13:4-7

Galatians 5:22-23

Galatians 6:1-5

Galatians 6:10

Ephesians 4:25-26

Ephesians 4:31-32

Philippians 4:8

Colossians 3:12-14

1 John 4:7a, 21

Dear God, help me to remember the rules for happy times. For Jesus' sake. Amen.

—Orville Andrews





Mary knelt beside her and poured from her water bottle some of the refreshing liquid, then gently wiped the woman's face and throat. She sat by her side and rubbed Rachel's wrists patiently, loosening her garments meanwhile. Jared, calmed by her soothing words, sat a short distance away.

How long she sat there, Mary did not know, but when Rachel at last flutteringly opened her eyes, she breathed a sigh of relief. Rachel looked surprised at seeing her, and Mary explained in a few words how she happened to be there.

Rachel burst into a voluble expression of gratitude, but Mary stopped her. "Are you able to walk, my friend? Can you make your way home by leaning on me?"

"I—will try," she answered, getting slowly to her feet. She leaned hard on Mary as she made her first faltering steps, but once they reached the road she was able to walk slowly by herself. It seemed to Mary as though a lifetime had passed since she had left Bethany that morning with such high hope. Now here she was returning with hope shattered, but at least thankful she could help her friends.

Mary settled Rachel comfortably in her little house and gave her and Jared the lunch she had brought. A few moments later she reached home.

Martha exclaimed in surprise when she saw her sister. "You did not go to Bethel? What brings you home with the day but half spent?"

Mary's explanation was interrupted.

"You are so impulsive, my sister! You are fortunate that Jared did you no harm."

"He is not dangerous when one understands him."

Martha sniffed, unconvinced. "Now that you are here, you may go for the wool Lazarus ordered."

Returning from her errand, Mary saw two dust-filmed strangers enter the little shop near their home where Lazarus worked. She followed them inside.

Lazarus looked up as they entered. Joy transformed his face as he recognized the taller man.

"*Bartholomew!* What a surprise to see you, my friend! What brings you—?" For the first time he noticed Bartholomew's companion and stopped, a questioning look in his eyes.

"It gives me joy to see you also, Lazarus!" exclaimed Bartholomew. "This is James, the son of Alphaeus. We are seeking a place for the one who is to follow us, and I knew you would willingly share your guest chamber—it is not occupied?"

"No—no, it is empty, my friend. But I am certain Martha would welcome you and your friend—"

Bartholomew waved a hand in protest. "It is not for ourselves that we ask, friend Lazarus. We must go on to Jerusalem and make ready for the Passover. It is for our friend whom we call 'The Master.' You have heard of him—Jesus of Nazareth?"

Mary's hands flew to her face. Jesus of Nazareth! Coming to Bethany—to her own home! It was unbelievable! She flew to the house without waiting to hear another word.

Bursting into the house she almost shouted, "Martha!

The prophet is coming—the Nazarene will be in our very home this night!" She hugged her sister impetuously, her face aglow. Dancing gaily about the room her words spilled forth almost incoherently. "How have I longed to see him and talk with him—and now he will be—!"

Martha looked at her sister, dazed. "The prophet of Nazareth—coming *here*?" she asked unbelievably.

"It is so, my sister," Mary spoke more slowly. "His friends have just come to ask Lazarus if he might receive into our home. One of the two is Bartholomew . . . do you know him?"

"Bartholomew?" Martha was surprised. "He is an old friend of your brother. We have not seen him for a long time." Quickly her mind skipped to her task as hostess. "You say there are two with Lazarus now—and—the prophet will be coming here also?"

Mary shook her head vigorously. "Bartholomew and his companion are going on to Jerusalem. There will be but one, the prophet."

Panic filled Martha. "But we are not the ones to welcome such a guest!" she protested. "Ours is but a humble home—we cannot serve him so richly as Nahum, the scribe. Why do they not take him there? He, too, is a friend of Bartholomew."

"Tabitha says he is but a simple man," Mary said reassuringly. But she knew Martha. She almost wished that the Nazarene were coming without warning, unfair though it might seem. Lazarus might have considerably less than Nahum's wealth, but Martha would do her utmost to make the prophet stay a comfortable one, sparing no effort to do so.

Mary spent the rest of the afternoon helping Martha to make ready for their guest, her anticipation making every chore lighter. She was thinking of the many things she would ask the Nazarene when the opportunity came.

A babble of noise interrupted her musing. She called Martha from the garden and rushed to the door. She gasped as she saw not only her neighbors but many strangers crowding the street before the house. Several men were trying desperately to make passage way through the crowd for their leader.

Almost breathless, Mary searched for the man who was the cause of such a commotion, but she could not see him. She felt a vague sense of disappointment that she could not distinguish him from his companion. Somehow, she had thought he would stand taller, be different from those about him. A-a-a-ah, there he is . . .!

Coming through the group of men who crowded near the door was the prophet from Nazareth. There was weariness in his manner that tugged at Mary's heart. His white robe was almost gray with dust. A square-shouldered young fisherman walked beside him. Another, dark and determined, cleared the way. Others of his followers tried to keep the crowd back, begging them to leave.

"Make way! Make way! The Master must rest!" they shouted, their voices hoarse. "Can you not see? He will be here on the morrow . . . there will be time enough then!"

(Continued on page 28)



# Your Family and

# Christian Family Week

by Marge Frank

SCHOLARS IN SOCIOLOGY tell us the present breakdown in western family life will mark the decay of our modern civilization! They point to the fall of the Greek and Roman families, before the crumbling of those civilizations, to prove their point.

Christian people are concerned! Churches are concerned, too! As a part of their effort to strengthen American family life, for more than a dozen years now, the churches have sponsored together an annual Family Week in the month of May. Are you thinking, "That's a good idea. I am for it! What do we do?"

If so, you and your family will want to plan your own personal celebration of Christian Family Week in your home. Now is a good time to begin thinking ahead.

Your church quite probably will be observing Family Week on its calendar, and plans will be made to have special programs of some sort. Some possibilities for one such program are described at the end of this article.)

We are here concerned with you and your family, and how you will observe Family Week in your own home. Unless Christian families are interested enough in this celebration to do something different within their homes during Family Week, little will have been accomplished in setting the week aside.

Perhaps the first objective during Christian Family Week should be to spend more time together. (This is much easier to advise than to do, we all realize!) We who do no more than eat at the same table together time or two a day and sleep in the same house can never really know the other members of our families.

Before we become too discouraged to consider further Family

Week plans because, "I simply don't know how we can manage more time together," let us remember that a feeling of family understanding depends upon many other things than merely being physically near each other often. Few families take full advantage of the times their members already have together.

Without some time spent together, however, it is not possible to know another family member well enough to give him love and understanding. If our families mean much to us, each member must be willing to sacrifice of his time and energy—perhaps give up some of his present activities—to strengthen that family. All things worthwhile are costly, and

a happy family relationship has its price, too.

Are there not many times when our families could all be together if we only planned our schedules a little more wisely and carefully? Perhaps we will need to be a little more "choosy" in the activities in which we promise to participate, in order to have more family time together. We can find time for our families, if they are important enough to us!

In Christian Family Week we find a period of a few days which are meant to be a start toward the goal of making real a feeling of oneness among those who live in your house, or mine. We cannot accomplish

—A. Devaney, Inc., N. Y.



It is important for families to do things together. Such activities will lead to love and understanding, a closeness that every family wants.



this goal within a week, or even a month. In fact, even if our family members already feel close to each other, we dare not cease trying to build understanding in our family group. The mutual Christian love and understanding for which we are hoping, must be constantly and actively sought after. Love must always be tended, or like the garden left alone it will die of neglect.

There are certain tools which can help us during Family Week as we begin to build "closeness" in our home. By working and playing together, learning and studying together, and finally by worshipping God together, family members strengthen their ties to each other. When people do things together, they usually begin to love and understand each other more and more.

There are so very many ways families can have fun together! Exactly what your family does for pleasure will depend upon such things as the age of the children, where you live, and your family's special talents and interests. Whether your family has fun making music together, fashioning pottery together, going on picnics and drives together, or playing parlor games together, isn't nearly as important as is the fact that you are having fellowship *together!*

When children are small, and finding babysitters is a problem for parents, families just naturally go places together and have fun as a group. As the children grow older, having fun together as a family group may take some real planning. Often, giving the older children a share in planning group activities, or giving them the full responsibility if they are capable will prove helpful.

Always be on the lookout for new things to do together. Do not scorn worthwhile TV, which may be enjoyed together and discussed later. (It can certainly be deadly to family life to depend upon TV as your only joint recreation, however!)

How long has it been since your family visited an historical place or a museum, or a zoo together? Do you ever go through family photo albums together, or read aloud together, or plan outings and vacations together?

Have you considered a Christian

Family Camp as a vacation possibility? They are unparalleled in many respects. Campers find not only enjoyment and growth in Christian character, but also a chance to share many experiences as families. Your pastor can obtain further information for you about these camps.

This year during Family Week your family's plans could include several activities that are planned just for fun. Just as desirable as playing together, or more so, would be a work activity shared by all the family. Perhaps it might be nothing more exciting than putting out a garden, or cleaning out the basement, or washing the car. Such shared activities are too seldom enjoyed by modern families. The

sense of mutual accomplishment found in working together does a great deal to establish the feeling of oneness we are seeking for our families.

Having fun together—even working together as a family—is not uncommon. Less often, we see a family which studies and learns together. Parents have left the teaching of facts to the schools (and usually those about God and religion to the church school). We do not intend to suggest that the average untrained parent attempt the complete education of his offspring.

However, there is so much to know in this universe! Parents who are interested in nature can build a beautiful experience among the

—H. Armstrong Roberts



This year during Christian Family Week, resolve to find ways of spending more time together. The whole family can enjoy the planting of the garden, for instance.



lives and their children by learning together more about God's world. Dad's work, or any family member's hobby can also suggest fields for profitable study.

Few families read aloud together these days. Families can find much satisfaction by reading together a book which has been thoughtfully selected to appeal to all the members. Will you try it?

Most Christian families do attend church together. Surely we shall wish to begin and end Christian Family Week in this way.

Most Christian families thank God together for their food and other blessings before each meal, and this, too, will be part of our Family Week experience.

Few families worship together at home—even Christian families. This neglect is most serious. When we fail to have devotional periods in our homes, we are not only missing another invaluable shared experience, but we are failing in our responsibility toward God and our children as well.

It is difficult to find time for a family devotional period together.

—George A. Hammond

Your family may have to talk over this problem and rearrange some of the family members' schedules. Most families who finally do manage to have a short worship period together are satisfied that it is time well spent. The children should be encouraged to take an active part in the family worship at an early age.

Many good devotional books and aids are available. Your pastor can help you if you are not acquainted with any. You may wish to plan your own worship services, or use *The Secret Place*, a periodical of daily devotions, or use HEARTHSTONE's Family Worship section. Do use a modern translation of the Bible (Revised Standard Version, for example).

If you can establish daily family devotions during Christian Family Week, you will have accomplished much.

Your family can grow during Christian Family Week—grow in love and understanding toward each other. One week of trying to do more things together, of thinking first of the other family member and

his needs and desires before you consider your own, of trying to give God a more real place in your family circle, can change *your* family. From a mere group of people who happen to share a house together, all too often to the mutual annoyance of those concerned, it can be on its way to becoming a family whose members appreciate and care very deeply for each other.

If we know we have a loving family to depend upon, we are stronger. If our family can depend upon us, it is stronger. If our families are strong, then our church and our nation and our very civilization will be strengthened.

Will you work to strengthen your family? Let us start during Christian Family Week to change whatever we may be doing to weaken our family. Let us not be afraid to try new things together which hold promise for strengthening our family.

Let us pray: God bless our families—yours and mine and all families everywhere!

(See meeting plans on page 24.)



Church family camp provides not only enjoyment, and growth in Christian character, but shared experiences as families. Why not make plans to attend family camp this summer?



# Taking Christian Family Week Seriously

(See article, "Your Family and Christian Family Week," page 21.)

## I. Purpose or Objective

Christian Family Week has been in existence for a dozen years now. Most people have heard of it. Many churches sponsor programs in its honor. However, it seems that few Christian people are actually doing anything about Christian Family Week in their homes.

If it is really to accomplish much within our homes, certainly church people must take more seriously the observance of Christian Family Week. Families must do special things in its honor as they do at Christmastime. In this program we will attempt to bring this idea to our church people.

## II. Preparing for the Meeting

The leader will wish to become well acquainted with the history and objectives of Christian Family Week. Each year special materials are prepared by the National Council of Churches, as well as by the individual denominational headquarters, to be used in the celebration of Christian Family Week. Ask your minister if he has these. If not, it would be worth your while to send for these materials to aid you in your preparation for this meeting. (Address of the National Council of Churches is 475 Riverside Drive, New York 27, N. Y.)

If you are planning to use special reports during your meeting (as suggested in section III), or visual aids are to be ordered, be sure to assign the reports or order the visual aids well in advance of your meeting.

Read carefully the article "Your Family's Week" concerning plans for Christian Family Week in individual homes. Encourage the other members of your group to read it, also. If ideas occur to you as you read, jot them down, and share them later with the group.

## III. Conducting the Meeting

Perhaps a different and useful way to open this meeting might be to have one church family present the devotions, as they might have them in their own home—perhaps seated around a table. This presentation can be simple (using a devotional aid such as *The Secret Place* or HEARTHSTONE's Family Worship section) or more elaborate, if the family chooses. This will be both a demonstration and a short worship program for the group attending your meeting, so have the family devotions planned to fit the Family Week theme.

Announce what is to happen before the family begins.

What Christian Family Week is might then be explained to the group. Either have the HEARTHSTONE article summarized by yourself or another, or prepare a report from the other materials you may have obtained. Try to keep this summary to five or ten minutes.

Finally, the main portion of your meeting will proceed. Four possible suggestions are offered. Choose one or two which are best for your group.

1) Have the group as a whole plan how a typical family might celebrate Christian Family Week, from one Sunday to the next. Even better, have each family present work out ways to celebrate Christian Family Week in their own individual homes. Share the results before the meeting closes.

2) Have two or three reports given (which have been assigned well in advance) from the books listed at the end of this article. Limit these in time to ten or fifteen minutes each.

3) Show a visual aid chosen from those suggested at the last section of this material. If discussion following it seems desirable, make this a part of your program.

4) Lead the group in discussing the questions found in section IV.

## IV. Questions for Discussion

1. Mention the possibilities for family fun together. Particularly ask for unusual ways of having fun together.

2. What are the possibilities of families working together in our modern age?

3. When can families find time to worship together? Be specific.

4. Discuss how children, particularly small ones, can be included, or can take part in family devotions.

5. What special things in honor of Christian Family Week can Christian families be encouraged to do?

## V. Available Helps

### Books

Channels, Vera, *The Layman Builds a Christian Home*. St. Louis, Mo.: Bethany Press, 1959. \$1.75.

Gebhard, A. L., *Enjoying the Bible at Home*, St. Louis, Mo.: Bethany Press, 1950. \$ .50.

Gebhard, A. L., and E. W., *Guideposts to Creative Family Worship*. New York: Abingdon Press, 1953. \$2.50.

(Continued on page 28)



# The Family That Discovered Easter

(See article, "Families in Faith, Fun, and Fellowship," page 12.)



by Mr. and Mrs. Howard G. Hartzell

## Purpose

There are few Christian doctrines that are of such profound concern to most Christian believers, yet that raise more questions and often outright doubts, than that of the belief in immortality and the resurrection of life. The aim of this program will be to help both adults and children, and therefore families, to gain new insights into and a new understanding of God's wonderful provision for life in the world around us and in that to come.

## Preparation for the Meeting

If you are in charge of the program, or a member of the committee responsible for planning it, pause for a few minutes of sincere introspection. How strong is our belief in a life beyond this one? Is it based upon simple faith in the reality of immortality, or could you explain your belief in terms that might prove convincing to others? Above all, could you interpret it in a way that would have meaning and conviction for our children?

We must realize at the outset that we cannot "prove" the fact of resurrection or of eternal life, much less describe what it might be like. Assuming that an unborn child had the power of reason just before his birth, could you or I possibly describe what life in the world in which we live is like so that he could comprehend it? How could he conceive of the presence of light, how could he picture the beauty of the flowers, how could he comprehend a world of vast distances and of large numbers of people, when he knows only a dark, lonely world bounded on all sides by walls he can touch? Could he even understand the possibility of a birth into another world so vastly different from his present one? How, then, can we, in our finite world, interpreted to us by our human senses, comprehend the future life "that God has prepared for them that love him" in a world beyond this one? We can only emulate the hymn-writer and worship our God and Creator, "lost in wonder, love and praise"!

With these thoughts in mind, and perhaps with these words as an introduction that might be read to the assembled meeting, you are ready to begin.

## Conducting the Meeting

If your group is one that would enjoy presenting a simple drama (it can be made even simpler by using as a play-reading), you will want to secure copies of the play: "The Boy Who Discovered Easter," by

Elizabeth McFadden. It is an old play, published by Samuel French, 25 West Forty-fifth Street, New York City, but it is still in print. It costs fifty cents per copy, with a small royalty charge of \$5. It is well worth it. It requires about forty-five minutes to present.

The play relates the story of a doctor-father who has lost his twelve-year-old son by death, and as a result has lost much of his faith in God. Into his home there comes, through circumstances, a city-bred, woefully ignorant boy the same age as his lost son, whose knowledge of God and of God's world is totally lacking. Between them, they discover God's love and care through the miracle of the rebirth of nature in the world about them and, through this, they discover a deep faith in the God of immortality for mankind. The discussion that follows on the heels of the drama will be spontaneous.

If you do not use this play, you might use the thoughts that are the basis of the play. You might select in advance a "family" of father, mother, and children who go for a walk in their garden, or in a nearby "woods," in the late winter, when trees, flowers, and life in all of nature appear to be dead. This need not be seen, but the program may open with the family sitting in the living room discussing their "walk." The children may question the parents about the phenomenon of winter, the seeming death of all of life, perhaps exhibiting dead leaves, barren twigs, a cocoon they have discovered (especially good if you can find one). The parents' replies will provide a good opportunity for a helpful interpretation of the seasonal cycle of nature, dwelling especially on winter. It may end with the promise of another walk when springtime arrives.

Close the curtain again and in the second part recreate the same family either taking such a walk together or once again having just returned. This time they have seen the buds on the trees, heard the song of a returning bird, even seen a beautiful butterfly that last fall was a caterpillar and last winter was a cocoon. After an animated discussion in the family circle (or around the table) in which the miracles of God are presented, have the family join in a devotional service based upon such scriptural passages as God's care for the world (Matthew 6:26-30), or God's love for his children revealed in the story of Lazarus (John 11, especially Jesus' words in John 11:25, 26), or other passages that you may select. Here is an excellent opportunity to speak of some beloved member of the

(Continued on page 30)



## Resources

### Books

*The Recovery of Family Life*, by Elton and Pauline Trueblood. New York: Harper & Bros., 1953. \$1.50.

*Love Is No Luxury*, by Marjorie Louise Bracher. Philadelphia: Muhlenberg Press, 1951. Paper \$1, cloth \$1.50.

*The Family Lives Its Religion*, by Regina H. Westcott. New York: Harper & Bros., 1941, revised 1954. \$3.

*Your Home Can Be Christian*, Donald M. Maynard. New York: Abingdon Press, 1952. Paper \$1, cloth \$2. (A Study Guide for this fine little book is available, by Howard and Jane Hartzell. Philadelphia: Judson Press, Dept. of Adult and Family Life.)

*Christian Growth in Family Life*, Hearstone Parent Program Series I, compiled by Richard E. Lentz. St. Louis: The Bethany Press, 1959. \$1.

### Audio-Visual Aids

The following filmstrips are available through Family Filmstrips, 5823 Santa Monica Boulevard, Hollywood 38, California, or your religious supply house. (Send for free catalog) These can be purchased or rented.

*Family Togetherness* (44 frames in color with records). "Four important factors that help to produce togetherness in the Christian family and how to achieve them."

*Family Recreation* (44 frames in color with records). "How family fun and recreation relieves routine, tensions, and conflict, and helps members of the Christian family develop their personalities and abilities to the fullest."

*The Christmas Riddle* (35 frames in color and record). "As eight-year-old Sandy Adams joins with her mother and father in getting ready for Christmas, she discovers its real meaning."

### Pamphlets

"Interpreting Death to Children"  
"Family Worship With Young Children"

"The Church's Opportunity in Family Education"

"This Family Is Achieving Something!"

"A Service of Home Dedication"

(These are available from the National Council of the Churches of Christ, 475 Riverside Drive, New York 27, New York.)

"Family Do's and Don'ts in Race Relations," by Arthur Gray, Board of Education, The Methodist Church, Nashville, Tennessee.

## One of three meeting plans

# Birthdays Are Happy Days

(See article, "Families in Faith, Fun, and Fellowship," page 12.)

### Purpose

Every member of every family celebrates one event in common: his or her own birthday anniversary. Let us search for ways in which to make these eventful dates a time not of individual celebration but of corporate family participation, recognizing the blessings that are ours as we share together the joys of family life.

You may be planning the meeting or you may be a member of the committee responsible for planning it. Here are a few suggestions.

### Preparation for the Meeting

The most significant event in the lives of every one of us is the day of our birth. Without that day and that event, we would not exist and all other matters of concern to us would be purely academic. As parents we are grateful beyond words for the coming of our children into our world and our family; as children, we should be equally grateful for our parents. What better day is there for us to demonstrate our gratitude than on the anniversary of each other's birthday? The emphasis upon and the recognition of this fact should be made primary.

Let us first of all think of the implications of this truth in our own personal lives as members of our own families. Before we can make it significant to others it must be of significance to ourselves. Without your own husband or wife, what might your own life be like? If your marriage has been an especially happy one, how grateful you should be for the very fact of his or her birthday! What have your children meant to you, to your home, to your happiness? All of this happiness began with, and would have been impossible without, the fact of their births! Should there not be an occasion for an expression of this gratitude for one another's presence in our lives and could any time be more fitting than one another's birthday?

It might be interesting and helpful to do some minor research into the ways in which birthdays are looked upon in countries and in cultures other than our own (e.g., in Japanese tradition, when a child is born, he is automatically considered to be one year old. The period

of his prenatal life is included in age and there would seem to be much logic in this reasoning). An informal talk on matters of interest such as this might well precede the meeting and set the stage in a most unusual way for the program to follow. One of the committee members might find this a challenging assignment.

### Conducting the Meeting

Select one of the church families which is recognized by all as one of the more happy and congenial families in the church and ask for their assistance in the program. Then set the stage with a table and chairs to represent the family seated around the table, with a cake in the middle, with the candles inevitable (and indispensable) birth cake in the middle, with the candles lighted. (If you do not have a star, why not experiment with the "theater in the round" method, setting the table in the center of the room with the family gathered about it, and arranging the chairs of the audience in a large circle around the participants.) Have the participating family decide who on birthday it shall be, then have them open the program with the singing "Happy Birthday" to that person.

At this point, the candles may be blown out (or if you wish to jeopardize the cake, let them burn)! If the family member who is observing the "birthday" is a child (and it might be wise to have it so), the father and the mother might take turns reviewing the excitement of the day when their child was born (which they will remember so well, recounting whatever might be of interest to the child as well as to all members of the family, and especially re-emphasizing their own joy as parents in the birth of a child whom they have come to love dearly. Perhaps the parents might wish to recall special events in the growing life of the child, for all children like to hear of themselves as they were "a long time back when.")

Then an opportunity could be given for each member of the family to tell in one or two ways why he is glad that Tommy or Betty is a member of the family. All too often children with a family spend more time in deprecia-

(Continued on page 30)

Mr. and Mrs. Howard G. Hartzell

# Praise Together and Stay Together

(See article, "Families in Faith, Fun, and Fellowship," page 12.)

## Purpose

In every family there are those times when one of its members receives special recognition, is awarded honor, achieves special distinction, or to whom something special happens. Our purpose in this study will be to discover ways and means of recognizing the significance of such events in the lives of its various members and in the process to rediscover the eternal truth that what occurs in the life of any one of its members is of real concern to the total happiness of the entire family.

If you are wholly or partly responsible for planning such a program as this, you will want to consider the following suggestions as you make your plans.

## Preparation for the Meeting

You may want to read either a part of your devotions for the evening, simply as an introduction to the program, the story of the bringing of the ark of the Covenant to Jerusalem, found in 2 Samuel, chapter 6. Emphasize the point that this was the day of David's greatest triumph up to that time and he is honored by all the people. However, when he went to his own home, his wife, Michal, instead of joining in the praise, rejoicing in her husband's achievement, chose the occasion to scold him instead. One commentator, in expounding this passage, has remarked facetiously, but with profound truth, that "It is little pride to a man to be a laughing in the eyes of the people if he is only a two-spot in the eyes of his wife!" That unfortunate episode left a permanent scar upon the marriage of David and Michal that never fully healed.

How quick we are to criticize; how slow we are to praise. How easy it is to be unthinkingly indifferent to the need for praise, the instinctive need of every individual, be he child or adult, for the bolstering of his self-esteem, and how selfish and foolish to withhold it when it can be honestly given. Where love binds us together as it does within the framework of our family, the achievements of one are the pride of all and the pride and satisfaction of one ought to be the concern of all.

If you have within your church a practicing psychologist (a rare possibility), invite him to be present as a resource person. If you do not, your pastor will very likely possess enough understanding of fundamental psychology to assist with the discussion. However, while this may be desirable, it is not necessary to the general success of the program.

## Conducting the Meeting

Read the scriptural story of David and Michal, as suggested in the Preparation. Lead into a general discussion of the experience as it relates to a husband and his wife. Ask such questions as these:

"What might have been David's expectation as he returned home?"

"What was his wife Michal's reaction? Why did she act as she did? Was she right or wrong? What might she have done instead?"

"What effect did the experience have upon their home relationship as husband and wife?"

"Have we ever been similarly guilty, as a husband or wife, father or mother?" Set up a hypothetical similar modern situation to bring the story up to date, involving a typical family, and discuss it.

For the second part of the program, select a man and a woman to play the parts of a father and mother. Select also a boy and a girl to play the part of a son and daughter (if you have no children present, ask two more adults to take these parts). Give them five minutes to meet with you, or the leader, in another room, while someone leads the others in singing or, if your "psychologist" is present, let him take this time to speak about the human need for recognition (Dr. W. I. Thomas, a sociologist, lists this as one of the four basic human drives). In your meeting with your four role players, decide upon a situation where one of the children comes home to announce that he has received a special honor at school, for example. Decide how you will role play the various reactions of the family:

Perhaps Sister (if Brother is the recipient of the honor) will belittle him, Father will perhaps grunt some inaudible comment and subside again into his newspaper, and Mother, busy about the task of preparing dinner, will possibly murmur, "That's nice, dear; you can tell me all about it later," and go about her work. Imagination will assist you in prolonging the little drama, but it might end with Brother retiring to his room, baffled and disappointed.

When you have presented this little skit, you might do one of two things. The first and simplest would be to throw open to a general discussion the family experience just witnessed, analyzing it and, we would hope, coming up with some far different suggestions for ways in which it might have been handled. The second would be to divide the entire group into several small groups, discussing the problem in each of them, and then asking each group to select its own characters and to replay the situation. It is to be hoped that some excellent solutions of the family's minor crisis in the direction of recognizing Brother's achievement in a suitable way will be forthcoming. At the very least, it should leave the group with an understanding that a fine opportunity for strengthening the family ties exists in such a situation.

Conclude with a discussion of the special opportunities for recognition of individual achievements within the family and ways in which it might be possible to enlist the interest and participation of the various members of a family. Consider such events as an election to a school honor roll, an award or a promotion for father, the making of a child's or adult's profession of Christian faith and membership in the church, all occasions when the family might rejoice together over one another's significant steps forward—and, we would hope, upward. Do not overlook the emphasis upon the spiritual in this aspect of family life and living, as well as in all else. Faith, fun, and fellowship are inseparably bound together in the happy Christian home!



## The Choice

(Continued from page 20)

Noisily reluctant, the people began to leave, though some still lingered as if hopeful that the prophet might change his mind. It was Lazarus, appearing just then, who led his guests into the house and closed the door firmly on those outside.

Martha came forward to welcome the three men, then invited Jesus to make use of the bed she had quickly laid in the corner. Wearily he dropped down and his eyes closed. His friends looked on anxiously as exhaustion claimed him. The first man spoke fervently, "Peace be to this house! We are indeed grateful to find shelter and rest for the Master!"

"My brother, Peter, knows as well as I," said the second man, "how he has all but emptied himself ministering to the multitudes!"

A warm smile lighted Lazarus' face. "We are happy to welcome you to Bethany, my friends. There are many who will be glad to shelter friends of Jesus of Nazareth."

While Lazarus made arrangements for the two men to stay elsewhere, Martha gently washed the feet of their guest. He scarcely stirred after swallowing the cooling drink Mary brought to refresh him. Pity surged through her as she watched him slip quickly into slumber. She could understand how the never-ending demands of his countrymen, all seeking something, drained him of physical and spiritual strength.

A feeling of misgiving stole through Mary as she and Martha went quietly about their preparations for the evening meal. If their guest were still too exhausted to enjoy the supper that Martha was planning, she would be much disappointed.

The visitor stirred and opened his eyes, rubbing them as he sat up and stretched. He smiled appreciatively at the two sisters saying, "Bartholomew chose well indeed; such a home as this is blessed of our Heavenly Father!"

As Mary led their guest to the outside stairway leading to the upper room, her heart warmed toward him. She thought of Martha's earlier protest; surely now she could see that their home was ample for the prophet's simple needs.

Although he was wearing the same homespun robe, Mary was amazed at the change in the Nazarene when he joined the family at supper. Remembering her disappointment that he was not somehow different from his companions, it suddenly came to her that he was. She could not tell how she knew, but she felt an impelling sense of strength and serenity emanating from him. It was as if he had drawn on some inner well of power and renewed himself even in the brief time he had spent alone in the upper room.

During Martha's delicious meal of broiled fish, freshly baked bread, and a

confection of dried figs, Jesus said little, obviously enjoying it. When they had finished, Lazarus settled back to talk with him and Mary sat nearby. Martha, who was never known to leave a task unfinished, began to clear away the remains of the meal. Mary's determination to enjoy their guest while it was possible made her oblivious of her sister's growing irritation. She had no intention of missing an opportunity to talk with the Nazarene, even though there was still work to do.

The talk between them was not the desultory conversation between neighbors. There was an earnestness in the prophet's manner matched by eager questioning on the part of Mary and Lazarus. They hung on his every word as he strove to give them a new conception of God and the kingdom of heaven. Mary forgot about Martha, completely ignoring her sister's silent frantic signals to come and help her.

Martha, her impatience with her younger sister making her forget the courtesy due their guest, suddenly blurted out, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."

Mary and Lazarus looked at her, dumbfounded.

But Jesus only smiled. He had not missed the absorbed look on Mary's face as he talked. His voice was kind as he replied, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."<sup>1</sup>

Martha's face flushed. She turned back to her work without a word. Mary shook her head in sympathetic understanding of the bewilderment her sister must be feeling. If only Martha could understand!

Jesus went on as if there had been no interruption.

"The kingdom of heaven," he said, "is like leaven. . . ."

Mary saw her sister's hands grow still as she heard his words. This was language Martha understood.

"... which a woman took and hid in three measures of meal, . . ."

Martha, sensing the story was meant for her, shyly drew near and began to listen more closely. Time enough when the prophet was gone for household tasks.

"... till it was all leavened."<sup>2</sup> Jesus paused, then smiled at the growing intentness on Martha's face. Mary glanced at her sister. Was Martha catching the meaning of the little story?

There was just one more. "Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it."<sup>3</sup>

<sup>1</sup>Luke 10:40-42, from the Revised Standard Version of the New Testament. Copyright 1946 by the National Council of Churches of Christ in the U.S.A., and used by permission.

<sup>2</sup>Matt. 13:33. *Ibid.*

<sup>3</sup>Matt. 13:45. *Ibid.*

Martha nodded with a sudden eagerness. A radiant smile lighted her face. It was plain to see that she understood. Jesus was making another friend.

"Yes, Lord," she exclaimed, "a thing of value is to be treasured!" She hugged her younger sister impetuously as she spoke. "I see now that it is Mary who has been seeking the pearl of the kingdom while I—I have been so busy with lesser tasks that I have almost missed!"

Mary quickly returned the embrace. For the first time she felt a kinship with her older sister and how it made her glow, inside! She looked gratefully at Jesus, her eyes shining, as Martha, in a tone of complete surrender, made her choice.

"Henceforth, I, too, will seek the most important things!"

## Taking Christian Family Week Seriously

(Continued from page 24)

Lentz, R. E., *Christian Growth in Family Life*. St. Louis, Mo.: Bethany Press, 1959. \$1.

Maynard, D. M., *Your Home Can Be a Christian*. New York: Abingdon Press, 1952. \$2.

Pistole, H. and E., *The Church in the Home*. Anderson, Indiana: Warner Press, 1959. Paper, \$1.25. Cloth, \$3.

Sly, Florence, *Toward a Christian Home*. St. Louis, Mo.: Bethany Press, 1958. \$ .50.

Trueblood, E. and P., *The Recovery of Family Life*. New York: Harper & Bros., 1953. \$1.50.

Wynn, J. C., *How Christian Parents Face Family Problems*. Philadelphia: Westminster Press, 1955. \$2.50.

### Family Magazines

Hearthstone, *The Secret Place*, publishers of this magazine.

### Films

*Faith of Our Families*, excellent sound film on daily family worship, 10 minutes, black and white, rental \$11.50.

### Filmstrips

*Family Recreation*, what Christian families do for fun, 44 frames, color, rental \$2.50.

*Family Togetherness*, challenge to Christian families to develop a feeling of oneness, 44 frames, rental \$2.50.

*Family Worship*, shows how family worship meets modern needs, 54 frames, rental \$2.50.

(These visual aids are all available from your nearest Religious Film Library.)



# Family Counselor

**Q** I AM to present a short paper dealing with parsonage family life. Three points I have been asked to deal with are:

1. Should church activities be compulsory for ministers' children?
2. How much should parsonage children be restricted in their activities?
3. Should more be expected of ministers' children; should they be made to feel that they are "setting an example"?

I should appreciate having your opinion on these points.

**A** IT WOULD be exceedingly interesting, and perhaps enlightening, to get the viewpoint of laymen in the church concerning your questions. I rather expect their sense of fair play and their recognition that the members of the minister's family have a right to live their own lives without undue pressures from the congregation would lead them to say that church activities should be no more compulsory for ministers' children than for other children from Christian homes. They would take the same position concerning restricted activities and the "setting an example." Probably there would also be a "feeling" that a bit more should be expected of ministers' children than from other children so far as religious activities and moral behavior are concerned.

Ministers' families react differently to these expectations of society. There are many whose members take pride in the father's standing in the community and who feel challenged by the knowledge that they are expected to set a good example. On the other hand, other families feel hemmed in by the restrictions that they feel keep them

from living a normal life—restrictions that seem almost inevitably to accompany the more or less "goldfish bowl" existence of a minister's family.

The family attitude probably depends largely upon the personality and temperament of the members of the family and upon the general home atmosphere. If the mother takes pride in the father's ministry, she can transfer to the children something of that pride and create in them a desire to help him in every way possible. If the minister-father takes time to have good times with his children and to understand the problems they sometimes encounter as minister's children, he may be able to build a rapport that will lead to unity of purpose on the part of all. Out of this wholesome Christian family life there should develop on the part of the children a basic Christian outlook that would lead them to participate in church activities and engage in wholesome behavior not because they are a minister's children primarily but because they are Christians.

But let me try to answer your specific questions:

1. It is unfortunate if church activities are so uninteresting that children will participate in them only when compelled to do so. If they continually have to be forced to attend meetings designed for them, attention should be given to the meetings themselves to see if they can be made more worthwhile. At the same time, it should be recog-

nized that a type of activity that may appeal to one child may not appeal at all to another. The problem a minister's child is likely to face is that he is expected to attend all the church activities, even those that do not especially appeal to him. Furthermore, he is expected *always* to be there.

Does it make sense to you, therefore, to suggest that whereas minister's children will be expected to attend the church activities that are for their age group, the extent of that participation should depend upon their temperament, interest, and abilities?

2. Restrictions placed upon parsonage children ordinarily should be those that would be placed upon children in any Christian home. If the time comes—and occasionally it may—when it would seem that a particular restriction is necessary because of the father's position, the reason should be carefully explained. It would be hoped, however, that these occasions would not be too frequent. Ministers should guard against being more concerned about what a minority of their members will think than upon the normal, wholesome development of their children.

3. In a sense, because of the advantages of living in a minister's home, more can be expected of a minister's children. However, no one likes to feel that he must serve as an example to others, and I suggest that you avoid using this phrase with your children.

*Donald M. Maynard*





Reed loves reading. It is a favorite part of his training program at an Easter Seal center.

Photos from—The  
National Society for  
Crippled Children and  
Adults



Through expert medical guidance and help of trained physical therapists, Ann is learning to use legs and hands again.

Research is an important facet of the Easter Seal program. Shown is a lightweight mechanical hand, hydraulically operated, designed to increase activities of persons with hand paralysis.



Handicapped homemakers are taught how to carry out tasks through aid of Easter Seal rehabilitation.

## The Family That Discovered Easter

(Continued from page 25)

family who may have passed away recently and who, although beyond our sight and presence, is not beyond God's love and care.

Keep in mind as you present this program, and remind your audience, that while this is being presented to a group, it is designed to offer suggestions that a family might use in its own home or within the family circle. An open discussion following the presentation might very likely induce other parents to share ways in which they have tried to make the Easter story more real to their own children. In such a sharing of experiences, we might find that children, by their simple faith and insights, have helped parents and other adults into a new and deeper understanding of the fundamental realities of life! A classic example in literature is the simple little poem by William Wordsworth, entitled "We Are Seven," to be found in many good anthologies of poetry. This, too,

would make an excellent reading for a devotional service or a general program feature, where the theme is that of life everlasting.

## Biblegram Solution

(Biblegram on page 8)

**SOLUTION:** "When I am afraid, I put my trust in thee. In God, whose word I praise, in God I trust without a fear. What can flesh do to me?" (Psalm 56: 3-4.)

### The Words

A Time  
B Witty  
C Date  
D Limp  
E Guard  
F Miser  
G Whip  
H Whoa  
I Auto  
J Suit

K Oath  
L Hunts  
M Whiff  
N Wagon  
O Front  
P Inch  
Q Raise  
R Tied  
S Deer  
T Nose

U Road

## Birthdays Are Happy Days

(Continued from page 26)

ing one another than in appreciating each other. Here is an opportunity to bring out an underlying affection that most families feel for one another. An added touch might be given by the presence of a good friend of the family who has been invited especially for the occasion and who can add his own words of appreciation. Perhaps the pastor might be the invited guest, providing an opportunity for emphasizing the church's interest in that child and that family.

When all have had a chance to speak, and before the cake is cut and served, have the family bow together in prayer, thanking God for his blessings upon them as a family, upon their home, and especially upon the one having the birthday. Then, if the cake provided is large enough, or if other cakes have been prepared, the audience as a whole may be served, letting this be the social event concluding the program and the evening.



# Books for the Hearthside



## For Children

Children who are learning to spell and read will enjoy **A Is for Apple, and hy**, by Solveig Paulson Russell (Abingdon Press, 1959, 48 pages, \$2.). The story begins many thousands of years ago when someone drew a picture on the wall of his cave. Step by step, the progressive growth of our alphabet is traced. The story deals with many lands and of the need of many persons to develop skill in writing in order to trade and communicate with other people and nations. The story is well illustrated. Robert Jones who, also, uses charts and maps to make the meaning of the text clear to beginning readers. This book can motivate interest in writing and spelling that will help children acquire these communication skills.

Many parents are at a loss to know the best way to guide children through the situations they face in daily life, and to solve them in constructive ways. A book planned to give help in this matter is **Tensions Our Children Live With**, edited by Dorothy T. Spoerl (Beacon Press, 1959, 232 pages, \$3.50). The book contains fifty-three stories about children facing situations in which a child doesn't "fit"; ethical issues; social relationships; handicaps of various kinds; broken homes; children of differing national, racial, or religious backgrounds; and situations arising from the adult community that affect children.

The stories do not have a "pat" answer to the problem presented. They provide the bases for discussing the basic problems that children face in today's world. Planned to be read or told to children in grades three through six, the stories also have been used successfully with junior high students. This book will be a rich resource for parents and their growing children.

## For Young People

Jack Virdon finds out that high school boys are exciting and wonderful in **Junior Challenge** by Lawrence A. Keating (The Westminster Press, 1959, 208 pages, \$2.95). Jack is attending Oak Creek High, a brand new school. Its newness brought responsibility and Jack was one

of the privileged few on the Activities Council to plan for the various groups, clubs, and traditions to be started. Without school spirit or traditions, Jack and the Council find that their task is doubly hard. The challenge is real. What is done with it provides an interesting story for responsible teen-agers.

Baseball fans will appreciate **Lead-Off Man** by Dick Friendlich (The Westminster Press, 1959, 191 pages, \$2.95). The story centers on Willie Pardee, the small, five feet five inches tall major-league outfielder. His smallness of stature is more than compensated for by his speed, will to win, and constant alertness. Before the first season hardly begins, Willie finds himself traded to the last-place Bengals. Who would like to be traded thus? Willie is no exception and resents the deal. To make matters worse, the Bengal fans do too, and so does the sports writer Stan Trimble. To come out on top in such a situation demands a growing, changing Willie. Readers will also appreciate the sound baseball strategy woven into the story.

## For Young Adults

A very different treatment on making love is the new book entitled **The Limit of Love** by James L. Summers (The Westminster Press, 1959, 189 pages, \$2.95). Lee Hanson, the son of the local physician, and Ronnie Jordon, of a prominent family, fall in love. Seeking fulfillment, they find too late the inevitable responsibilities attached, coupled with the tragic depth to which they have gone. Lee and Ronnie seek all kinds of methods for dealing with their problem, only to find discouragement and remorse at every turn. Their discovery is not "get married and live happily ever after," but rather a growing maturity in facing life.

A book for the young marrieds is **Four on the Road** by Adrien Stoutenburg (The Westminster Press, 1959, 174 pages, \$2.95). Frank and Jean are on their way to California, traveling by way of a Chevy coupe and trailer. Frank and Jean have been married a little over a year. As a chief promoter of their going West and as a pending father, Frank has to be careful. They are

hailed by a couple of strangers: Dude and Ione Miller, who happen to be out of gas and have a baby. Adventure and danger pile on, making their trip precarious, and interesting for the readers.

## For Adults

**The Summit and Beyond** by Margaret Clark Shand and Ora M. Shand (The Caxton Printers, Ltd., 1959, 326 pages, \$6.) is an autobiography of Margaret Clark Shand, "The Little Mother of the North." Margaret or "Peggy" came to America from Scotland to marry her cousin, David Shand. Very shortly, the Gold Rush of 1897 drew them to the North along with hordes of others. Even getting aboard a seaworthy freighter was a dangerous mission. "There was either a pick or a shovel cracking me on the head, or a coffee-pot snout poking me in the eye. No one was polite . . . 'each fellow for himself.'" David's health became impaired so that after climbing over the Chilkoot Pass, they purchased a roadhouse on Stewart Island. This became their hotel—a haven for the rich and poor, the miners and trappers, the nuns and dancing girls—all were welcome. Peggy's kindness, helpfulness, and determination, plus her Scotch accent and thrift provide a hearty story of a very outstanding person in the days of the Gold Rush.

Written by Leo Halliwell and edited by Will Oursler, **Light in the Jungle** (David McKay Co., Inc., 1959, 269 pages, \$4.50) is the remarkable story of Leo Halliwell and his wife, Jessie, missionaries for the Seventh-Day Adventist Church. For thirty years they worked quietly in the jungles of Brazil, along the Amazon River. Using their river launch, the *Luziero*, they brought both spiritual and medical aid to the Brazilian people. Inspired and encouraged by the pioneering work of the Halliwells, other missionaries, doctors, and nurses have gone to Brazil. The coveted Brazilian Cross was presented to each of the Halliwells upon their retirement. In addition the Brazilian Government has set aside an appropriation of \$90,000 a year for a period of ten years to be spent for medical supply launches like the *Luziero*. The book is their life!



Over  
the  
back  
fence

### So Little for So Many

Not only do mighty oaks from little acorns grow, but also mighty works from little pieces of paper are made possible.

This is Easter Seal Month. The little seals with the two designs showing crippled children who are ministered to by the proceeds from their sale are symbolic of a great ministry of mercy. During last year over 225,000 children and adults were helped on their way to rehabilitation by the sales of millions of seals.

Johnny Kemp, 10 years of age, Bismarck, N. D., has been selected as the 1960 National Easter Seal Child. He will represent the thousands of crippled children who receive care and training through campaign contributions. Johnny was born without a full complement of arms and legs. Both arms end just above the elbows, one leg ends just above the knee, and one just below. He will present Mrs. Eisenhower with the first sheet of 1960 Easter Seals and will later appear on network television and radio to dramatize the great need that exists to aid crippled children and adults. Elsewhere in this issue *Hearthstone* carries information about Easter seals, the little slips of paper that do so much for so many.

### Do You Like What You See and Hear?

This is written shortly after the television quiz scandals made up the major headlines. However, we are not here concerned with quiz shows, their use and abuse. We are concerned about what you see and hear on television and radio.

What you see and hear depends to a large extent upon you! At least that is what those who determine the programs say: "We only give the public what it wants."

Is that true? Are the programs that fill up TV and radio time what

we really want? There is, after all, only one way that network officials can find out. They will *know* only if we tell them!

Tell them what you do not like! The editor received a letter recently from one man who was doing something about it. He dislikes exceedingly what seems to be a trend toward increasing use of profanity on programs coming into our homes. He dislikes it for himself, but he particularly dislikes it for children. He not only has written the station which carried one particular program that carried a great deal of profanity, its sponsors, the network and all involved, but he has also written 300 religious publication editors calling attention to this growing laxness in adhering to the TV Code. It was partly because of this letter that these words are being written.

Tell them what you do like! This is only being fair. When programs are of a high order, when they do show evidence of a good stewardship of the public trust invested in free use of the airways, it is only right that they should be told. It does little good to condemn something without giving some indication of appreciation for the good. We do have a responsibility to let sponsors and producers know about our likes as well as our dislikes. If we do that then we will have some yardstick by which to judge the statement: "We give them what they want."

You do not need to be a "fancy letter-writer." All that is necessary is a three-cent stamped postcard telling what you do or do not like and why in as simple and direct way as you can.

Do not overlook the advertising. In many ways more offense is given by the false, half-true, and misleading ads than by the content of the programs. In any event, tell them what you think!



## Calvary Still

Cruel were the nails that held  
Him there  
That dark, foreboding day,  
Fused to a cross till the rough-  
hewn wood  
Became the Living Way.

Cruel were the spikes of selfish-  
ness,  
Sharp were the thorns of  
pride,  
Painful the sword of indiffer-  
ence  
That pierced into His side.

How sad that Love should  
suffer so,  
That man should inflict such  
pain;  
And yet these same base sins in  
me  
Drive deep those nails again

—Frances J. Riley

Calvary's crosses on the site where the famous Easter pageant is held annually in the giant natural amphitheater nestling in the Wichita Mountains near Lawton, Oklahoma.

—Luoma





whether your home is a  
dream of the future  
or a long-standing  
reality...



## HEARTHSTONE is THE Magazine for the Christian Home - for Your Home



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